Confirmation Confirmed

AND

RECOMMENDED

FROM

Scripture, Antiquity, & Reason.

IN A

SERMON

PREACHED

In the Cathedrall Church of St. MARY in SARUM, at a solemn *Confirmation* there Administred, by the Right Reverend Father in God HUMPHREY Lord *Bishop* of SARUM.

By JOHN PRIAULX *D. D.* one of the *Cannons Residentiary* of that Church.

LONDON,

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To the Right Reverend Father in God,

HUMPHREY

By Divine Providence Lord *Biſhop* of

SARUM.

Right Reverend Father in God,

IN obedience to your Lordſhips injunctions, this plain Sermon is ſurrendred to the Preſſe, which not long ſince was preſented in the Pulpit, upon your Lordſhips Summons to that Service. The acceptance it then met with, and the hopes it might ſurvive in the perſwaſions of the Auditory, were as much as I could wiſh for from it: I muſt deprecate (if it be a fault) my own backwardneſſe that it ſhould go no farther.

Which backwardneſſe aroſe not from any conſciouſneſſe, that ought therein contained, was contrary to the form of ſound words, *or the judgement of the* Primitive Church, *or more particularly of our own, which* ob conſanguinitatem doctrinæ, *as* Tertullian *ſpeaks, may ſtand as near to the eſteem of the* Primitive, *as any other in Chriſtendome. Indeed theſe were the* Guides, *by which I ſteer'd my courſe; and if any thing ſhould be found here differing from them,* dictum nolo, *I diſclaim, I diſown it before hand. Nor was it out of any unwillingneſſe, to doe ſervice to God and his Church in the preſent generation, how crooked and froward*

ward ſoever it may be, through his mercy I am not afraid of their terrour. But it was onely out of a jealouſie of my own conceptions, as too crude *and* weak *either to* bear, *or* bear up the Publick, *or to be* conſiderably uſefull *to it. Your Lordſhip hath been pleaſed to judge otherwiſe, whether for the encouragement of the Preacher, or for the ſeaſonableneſſe of the Diſcourſe, though not for any great ſtrength or beauty in it. And when I found you were reſolved that way, I was not willing to be any farther guilty of what in my Sermon I had condemned in others. I began to think there was no prudence in Inferiours, like to that of obedience unto lawfull Commands, and to remember that Precept of S.* Hierome *to* Ruſticus, *in reference to his Superiour*; Credas tibi ſalutare quicquid ille præceperit, nec de majorum ſententiâ judices, cujus officii eſt obedire, & implere quæ juſſa ſunt, dicente Moyſe Audi Iſrael, & tace; *and therefore reſolved cheerfully ſo to doe, and have now in purſuance of that reſolution, expoſed this Diſcourſe to the publick view, which I humbly deſire your Lordſhip to Patronize, ſith you were pleaſed firſt to command it.*

The main ſubſtance of the Sermon is the ſame that was Preached before you, onely with your Lordſhips leave, I have here and there inſerted ſome enlargements, which were at firſt deſigned, but the ſtraits of time allowed not room for their delivery.

And now if the publication of it, may any way prove ſerviceable to the advancement of Gods glory, or the ſatisfaction of diſſenters, whom I have laboured rather to convince then exaſperate; or may in the leaſt contribute towards the Churches peace amongſt us, I ſhall have reaſon to rejoyce in, and to bleſſe God for it.

Unto the promoting of which holy ends, both by your ſelf and others, as God hath given your Lordſhip a large heart, *and a* double portion of his Spirit, *ſo that the* Work of the Lord *may proſper in your hands, and the fruit of it redound to your account, in all bleſſings, temporall, ſpirituall, and eternall, ſhall be the daily Prayer of*

My Lord,

Your Lordſhips moſt humble
Servant.

John Priaulx.

Confirmation Confirmed.

Acts viii. xvii.

Then laid they their hands on them, and they received the Holy Ghoſt.

THe *words*, and the *work* of this day are I ſuppoſe *not unequally yoaked*: *Confirmation* is the buſineſſe of both, whereof the Text holds forth the *firſt recorded inſtance*, and in the judgement of the Church of old, a *full precedent* for the practice of it.

An ordinance of late too long, and as thoſe which (perhaps) were no friends to it at firſt, by ſad experience afterwards have been driven to confeſſe, too unhappily *with-held in unrighteouſneſs*, to the great *detriment*, and *diſtraction* of this Church, whoſe *Piety* and [a]*Peace*, were *ſo much*, and ſo *nearly* concerned in it.

Happy then are our eyes which ſee the joyful *return* of it again. We cannot but cry, *Grace*, *Grace*, to its *re-eſtabliſhment*.

May their *feet be ever beautifull* which *bring ſuch glad tidings*, and their *hands* never *wither*, nor *grow faint*, which reach out *ſo great* a bleſſing to us.

And may the *Crown* ſtill flouriſh with the *Gratitude* and *Obedi-*

[a] The not practiſing of this hath caſt us into Confuſions, & the practiſe of it muſt be it that muſt reſtore our Church order, and heal moſt of our diviſions. Mr. *Baxter* of Confirmation, *p.* 224.

Obedience, *Love* and *Loyalty*, of all his Subjects upon the head of the *Lords Annointed*, who like a ſecond *Conſtantine*, ἐξω ἐπίσκοπος, *a Biſhop without the Church*, hath not thought it below his *Princely care* [b] to preſent this *Church*, and *Nation*, with ſo promiſing an *Olive branch of Peace*, after that *Deluge* of *Confuſion* under which we have layn, *and to commend it to the ſtricteſt obſervance*, and *improvement* of thoſe which were *intruſted* with the *Adminiſtration* of it. A Bleſſing for which not onely the *preſent* generation, but the *children* yet *unborn* will be bound to *riſe up*, and *praiſe him*. And then under ſo *general* (I hope) a *cordial* concurrence, ſuch *obligatory Precedents*, and *Inducements*; give me leave for the *retrival* of this Ordinance, not onely into your *practiſe*, but your *affections* too, to preſent you this day with the *firſt*, and that an *exact* and *Apoſtolick Patterne* of it, as it will appear in the opening of the words, which are theſe. *Then laid they their hands on them, and they received the Holy Ghoſt.*

[b] See His Majeſties Declaration.

Which words may be ſorted into theſe ſeveralls; firſt, the *Action* it ſelf, *laying on of hands* the *Ceremony* of *Confirmation*. Secondly, *the method or order* of proceeding to this *Action* in the *particle Then*. Thirdly, the *Agents*, or *Miniſters* of this *Action*. They, *viz.* the *Apoſtles* in particular, St. *Peter* and St. *John*. Fourthly, *the objects* on which this Ceremony was exércíſed, in the *Pronoun* Them, *i.e.* the *Samaritans* which *believed* and were *baptized*. Fiftly, the end of this *Action*, or the *effect* following on it; *They received the Holy Ghoſt*. Theſe are the particulars, we begin,

1. With the *Action*, which is here ſet down as the *Ceremony* of *Confirmation*, and that is *laying on of hands*.

Now this was the *Concomitant* or *Appendix* to another more *principal*, which was *Prayer*, which alſo had the ſame deſign with this Ceremony here, as you may read, *v.* 15. Indeed no bleſſing is beſtowed at any time in, and by the *Church* without prayer, but in the giving of the *Spirit* it is more eſpecially proper, the promiſe of it being made to this

this duty, *Luc.* 11. 13. And then no Ceremony more ſutable to ſignifie the *purpoſes of Prayer*, and of *the Spirit* in this *Ordinance*, and of the *Ordinance* it ſelf, then this of *Impoſition of hands*, which will beſt appear if we conſider the *Cuſtome* of the *Jewes*, from whom this Ceremony was derived, with their *deſigns* in the *uſe* of it.

1. Then, as [c] *Grotius* tells us, *manuum impoſitio apud Judæos indicabat invocationem divinæ potentiæ*, the laying on of hands, implied the invoking of the Divine power; for the hand being *efficaciæ ſymbolum*, the Emblem of power and operation: *Judæi orabant ut ſic Dei efficacia eſſet ſuper illum, ſicut manus efficaciæ ſymbolum ei imponebantur. The Jews prayed that efficacy of God might be upon the party prayed for, according as the hands which were the Embleme of it were laid on him*, as the ſame [d] *Grotius* ſpeaks, and ſo might fitly intimate the *lively influence* of the *Spirit* ſought for in this Ordinance,

[c] *Grotius* in Matth. 19. 13.

[d] *Grot. Epiſt.* 154.

Which *Impoſition of hands*, being alſo performed *manibus expanſis*, with hands ſtretched out, it was a *ſign* of *the liberal effuſion* of heavenly *Grace* upon the *Perſon* on whom they were laid, as [e] *Pelargus* notes, for,

Secondly, this Ceremony was *made* uſe of as an *Applicatory ſign* betokening the reſtrained deſires of him that prayed to the party whom he preſented to God in prayer, wherein as the *lifting up of the hands* ſignified *from whom*, and *whence* they expected the bleſſing; ſo the *laying of them on*, deſigned the perſon on whom they deſired it ſhould be beſtowed. Hence, as *Calvin* [f] obſerves, it was a *ſolemn, uſual* Cuſtome amongſt the Jewes, that as often as they recommended a Perſon unto God, they laid hands on him, and accordingly to our preſent purpoſe we find the uſe of it.

[e] *Symbolum erat gratiæ cœleſtis quæ largiſſima manu à Deo conferebatur in piis.* Pelarg. in Gen. 48. 14, 15.

[f] *Calvin.*

Firſt, in their *Benedictions*, thus *Jacob* bleſſeth *Ephraim* and *Manaſſeh*, laying his hands on them, *Gen.* 48. 14. and that *manus decuſſatas*, as it were to [g] *prefigure* the *Croſſe* of

[g] *capitibus impoſitis intermutatis manibus, & quidem ita tranſverſim obliquatis in ſe, ut Chriſtum deformantes, jam tum portenderent benedictionem in Chriſtum futuram.* Tertull. de Baptiſm. c. 7.

him who had *delivered him out of all his troubles.* And accordingly this *cuſtome* was afterwards obſerved by his *Poſterity*, who were wont to bring their children unto perſons of renowned *Sanctity*, that by their prayers, with the laying on of hands, they might be recommended unto Gods favour, as [h] *Grotius* ſhews on *Matth.* 19. 13. and from hence [i] ſome derive the uſe of this *Ceremony* in *Confirmation*, which was a kind of *benediction* by the *Fathers* of the *Church* beſtowed on the *Novices* of it.

Secondly, Hence we find the ſame in *their Conſecrations*, and *Dedications* of perſons. So, to omit other places, [k] *Deut.* 34.9. and it might denote three things. 1. The *Separation* of the *Perſon* unto *Gods* uſe unto whom he was *dedicated*, and at this, as [l] *Calvin* ſeems to conceive, the practice of the Church in this *Ceremony* did aim. 2. It might note Gods *ſeiſure* on the perſon to that purpoſe by the *hands* of his *Miniſters*, and ſo ſignifie *Gods claim*, and *Acceptance* of thoſe which are offered to him in this *Ordinance.* 3. It was a kind of *Inveſtiture* in thoſe *priviledges* unto which by this Ceremony the perſon was admitted, and accordingly this Ordinance in the Church was uſed as a means of *Tranſmiſſion* unto the *Sacrament* of the *Lords Supper*, as [m] *Dionyſius Areopagita*, or who ever is the *Author* of that ancient Book which goes under his name, witneſſeth.

And then this Ceremony being of ſuch *ancient* and *general* uſe among the *Jews*, and withall ſo aptly ſuted to the purpoſes of this Ordinance, Chriſt and his Apoſtles were willing to bring down the *laudable Uſances* of the *Synagogue*, as in many [n] other things, ſo in this into the practiſes of *Chriſtianity*, which is indeed but *Judaiſmus reformatus*, as learned [o] *Selden* ſpeaks.

And accordingly we find it practiſed in the *Chriſtian Church.* Not to look ſo farre back as to *Chriſts* impoſition of hands on thoſe Children which were preſented to him, *Mark* 16. 10. where it is ſaid, that he took the young Children up in his arms, put his hands upon them, and bleſſed them, and that (as *Cart-*

h *Grotius* in Matth 19. 13.
i Dr. *Hammond* of impoſition of hands for Ordination, §. 12.
k Deut. 34.9. With which alſo it ſeemeth he received a greater meaſure of the Spirit, *Ainſw.* in Num. 27. 18.
l *Calvin. Inſtit. lib.* 4. *Sect.* 6. *Vid Cameron. in Myrothec.* in Heb. 2. 6.
m *De Eccleſiaſtica Hierarchia cap.* 2. *Sect.* 7.
n See Dr. *Hammonds* View of the Directory, *Sect.* 43
o *Seldenus de Synedriis, lib.* 1. *c.* 8. *Item in præfat. ejuſdem operis. Judaiſmi* (inquit) *Veteris ut Parentis Divini Chriſtianiſmus, maxime primitivus. legitima, ac prophetica proles, nec in paucis imitator,*

[p] *Cartwright* ſpeaks) *that by impoſition of hands, and prayer unto God for them they might obtain good things*; and again, *by prayer to God for them, he conferred Grace and heavenly gifts upon them*, a fair *Præludium* to, if not *Pattern* for this Ordinance, but

To be ſure we find it uſed by St. *Peter* and St. *John* in this place, by St. *Paul*, *Acts* 19. and afterwards we meet with it *enrolled*, *Hebr.* 6. 2. amongſt the *Fundamentall Doctrines* of *Chriſtianity*, whether as a *part* of them as ſome conceive, or as a *ſeaſonable opportunity* for, and *decent Ceremony* at the teaching of them, as others; [q] recommended it is, together with *Baptiſme*, unto the *conſtant* uſe of the *Church*; and that in ſo *clear characters*, that *Calvin* [r] on the place was driven to confeſſe, *hujus ceremoniæ originem fluxiſſe ab Apoſtolis*, that this Ceremony was derived from the Apoſtles, and ſo had the leſſe reaſon in his *Inſtitutions* to tax [s] S. *Hierome* for calling it an *Apoſtolical tradition*, and then that will *advance* very near to a *Divine Precept* for the *uſe* of it; or if no ſuch were to be found, yet as [t] S. *Hierome contra Luciferianos* ſpeaks, *if we had no Scripture Authority for it, the conſent of the whole world this way ought to be obeyed as a Precept*, or as [u] *Zanchy* upon the like ceremony uſed in *Ordination*, tells us, *the examples of the Apoſtles and the Ancient Church would be more eſteemed then they are*; *Yea* (ſaith he) *they ſhould be look't on by us as a Divine Law*. A good *rule*, would the *times* and the *temper* of men now bear it.

And then as to the uſe of the Church afterwards [x] *Caſſander* may aſſure you *ſemper in Eccleſiâ religioſiſſimè obſervatam*; *that Confirmation was ever religiouſly obſerved in the Church*, neither was this Ceremony queſtioned by

p *Per impoſitionem manuum & precationem ad Deum pro illis bona reportarent, Deum pro illis precando gratiam, & dona cœleſtia contulit*, Cartwright Harm.

q *Impoſitionis manuum & Epiſcoporum in Confirmatione Neophytorum* Anſelm in loc.

r *Calvin in locum.* Sic & *Rivetus.*

Impoſitio manuum cujus mentionem fit, Heb. 6. 2. *Referenda eſt ad ſolennem baptizatorum benedictionem, quæ à paſtoribus ſolebat fieri, & poſtea Miniſter Chriſti nomine in benedicebat, eos precibus publicis commendando ac in Chriſtianiſmi vocatione confirmando divinæ*

gratiæ imploratione manuumque impoſitione, Rivet. Catholick Orthodox. Tract. 3. Q. 9. Sect. 3.

f *Calv. Inſtit. lib. 4. c. 9. Sect. non inficior nonnihil hallucinari Hieronymum, &c.*

t *Si Scripturæ autoritas non ſubeſſet; totius orbis in hanc partem conſenſus inſtar præcepti obtineret.* Hieron. contr. Lucifarian.

e *Interim in exemplo Apoſtolorum, & Veteris Eccleſiæ vellem pluris æſtimari, imo deberent nobis eſſe inſtar legis divinæ*, Zanch. in 4. Præcept.

x *Caſſander in Conſult.*

any for almoſt *fifteen hundred years*, except onely the [y] *Novatians*, in favour to the *irregularity* of their *Upſtart Biſhop*, as we may conceive, who yet if they *returned* to the *Church*, might not have *Admiſſion* without it, as appears by the *ſeventh Canon* of the *Counſel* of *Laodicea* [z].

And here I might give you in *heaps* of *Councells* and *Fathers* for the *abetting* of this *practiſe*, but I ſhall content my ſelf to point at ſome few.

First then for *Councels*, you may take [a] the *Eliberitan*, the *two Councels at Arles*, that of *Laodicea*, the firſt *contemporary* to the firſt *Councel of Nice*, the two next within twenty ſix, and the fourth but ſixty eight years after it. All which ſpeak punctually to this buſineſſe, as appears by their ſeveral *Canons*.

Secondly for Fathers, take *three* or *four* in lieu of the reſt. So *Tertullian* tells us, that [b] *Caro manus impoſitione adumbratur, ut anima Spiritu illuminetur, the fleſh is overſhadowed by the laying on of the hand, that the ſoul may be enlightned by the Spirit.* And again, [c] *Manus imponitur per benedictionem advocans, & invitans Spiritum; the hand is laid on by way of benediction calling down, and inviting the Spirit.*

Adde to him S. *Cyprian* [d] in his *Epiſtle ad Jubajanum*, where having ſpoken of this paſſage of the Text, he tells us, *quod nunc quoque apud nos geritur, that the ſame is ſtill practized in the Church*; and if you pleaſe to look on that place, you will find a full *conformity* in every particular to the *pattern* here. I might joyn to theſe S. *Hierom* [e] and S. *Auguſtine* [f], and indeed what not? and if afterwards the inſtances of the later times were needfull, I might alſo ſhew you the full conſent of the [g] *Waldenſes*, the *Seminary* of the *reformation*, and of their Partners [h] the *Fratres Vnitatis*

y *Theodoret. lib. 3. Hæretic. fab. & ad Cantic. cap. 1. v. 2.*

z *Concil. & Laodic. c. 7.*

a *Vid. Concil. Eliber.* Can. 38. 77. *Arelatenſ.* 1 Can. 8. *Arelatenſ.* 2 Can. 17. *Laodic.* Can. 7. 48.

b *Tertull. de Reſur. Carnis.*

c *Tertull. de Baptiſmo.*

d *Cyprian Epiſtola ad Iubajanum.*

e *Non quidem abnuo hanc eſſe Eccleſiarum conſuetudinem, ut ad eos qui longe in minoribus urbibus per Presbyteros, & Diaconos baptizati ſunt Epiſcopus ad invocationem Sancti Spiritus manum impoſiturus excurrat* Hieronym. contra Lucifer. f *Auguſtin. lib. 3. de Baptiſm. contra Donatiſtas, c. 16.* g *Vide Apolog. Waldenſ.* h *Vide tibi cui titulus* Ratio Diſciplinæ ordineſque Eccleſiaſtici in Vnitate fratrum Bohemorum. *Vbi* Forma Novitios recipiendi *conſule p. 46. edit. Comenianus vid. & notus Comenii in loc.*

nitatis

nitatis of *Bohemia*, but I need not multiply more *Authorities* in a matter of *Fact* which I find few doubting of, and therefore ſhall paſſe on from the *Action* in the next place to ſhew you,

2. *The method of proceeding to it* implyed in the particle *Then*. *Then laid their hands*, &c.

And the *method* you ſee in this *Church* was this, men were *firſt brought* to the *Faith* by the preaching of the word, and then were they *Baptized*, and then, and not till then the *Apoſtles* proceed to the *confirmation* of them by *prayer*, and *laying on of hands*.

i *Pachymer. in Dionyſ. Areop. ad c. 2. Sect. 3. Sect. 4. in Eccleſiaſtic. Hierarch.*

It was fit the *begetting word* ſhould go before the *ſtrengthening word*, the *Sacrament of regeneration*, before the *Right* of *Confirmation*. To give this laſt before the other were ordinarily to ſet a ſeal to a *blank*, to deſire *ſtrength* where there was no *life*.

k Rubrick after Confirmation.

Take this for your rule, it is good not to proceed in Gods *Ordinances* by *leaps*, k μὴ ἀτάκτως ἅπτεσθαι τῶν ἀνοικείων, *not to leap diſorderly upon thoſe Ordinances and Stations* for which we are not fitted, but to go from *ſtrength* to *ſtrength* in our *appearances* before *God in Zion*, Pſal. 84. 7. And then as *Confirmation* ought not to be *Adminiſtred* till *Baptiſme* be preſuppoſed, ſo regularly neither ought the *Sacrament* of the *Lords Supper* to be given to thoſe which have not been firſt *confirmed*; as the former was the *Practice* here, ſo the latter is the k *command* of our *Church*, and was ever the *practiſe* of the *Primitive*. Hence the l *Author* of the *imperfect work* on *Matthew* going under S. *Chryſoſtomes* name, tells us, *that the grace of Chriſts body is to be given to them only which are already become the Sons of God by Baptiſme, and Impoſition of hands*: and ſo *Albaſpinæus* m *vir antiquorum Eccleſiæ rituum ſcientiſſimus*, as *Biſhop Uſher* juſtly ſtiles him, *a moſt knowing man in the Ancient rites of the Church*, averres, *that Confirmation ſeemed to give the laſt ſtroke to, and to lay on the roof of that perfection by which a perſon was accounted worthy of the name of a Chriſtian, and the participation of the Euchariſt*. And ſo in *Dionyſius*

l *Auctor imperfecti operis in* Matth. *Gratia corporis chriſti illis ſolis danda eſt qui jam per baptiſmum facti ſunt filii Dei, & per manus impoſitionem*, Homil. 17.

m *Confirmatio namque extremam quaſi manum perfectionis addere videbatur, & faſtigium imponere, qua quis Chriſtiani nomine, & Euchariſtiæ ſumptione dignus putaretur.* Albaſpin. in Concil. Elibetan. cap. 7.

Dionyſius Areopagita, we find that after Confirmation the *Biſhop* declared the party to be one meet for the receiving of the [n] *Holy Communion*, having (ſaith he) *ſealed or annealed the man with the Divine ointment, he declares him henceforth to be one that hath a right to the holy and moſt perfecting communion of the Lords Supper.*

[n] Ὁ δὲ τῆς διαρρήσεως κατάτης μύρῳ τὸν ἄνδρα σφραγισάμενος, μύστην αὐτὸν ἀποφαίνει λοιπὸν ἱερουργίας τελεστικωτάτης εὐχαριστίας. Dionyſ. Areop. Eccleſ. Hierarch. c. 2: Sect. 7.

Nor let any repine at this *ſuſpence*, you ſhall ever find that the *Ordinances* of God have moſt *honour* and *efficacy* in their *proper order*, and the *ſouls* of *men* thrive beſt in their *proper places* and *ranks*. *Strong meat* may be little better then *poyſon* to him who is onely fit for *milk*. The wombe is the place of the Embryo, if you rip up that, that the child may be ſooner at the breaſt, you give it air not to breath, but die in.

And as there ought to be care taken for the adminiſtring of Gods Ordinances in their *due rank and order*, ſo likewiſe that they be *adminiſtred* by *that Rank* and *Order* of men onely, which are *impowr'd* thereunto.

There have been indeed *pretenders* which deſire to *have an hand* in this buſineſſe, as ſtill there will be in matters of *Priviledge* and *Preheminency*. But the firſt practiſe will be ever the beſt rule: *the firſt Church the ſureſt miſtreſſe of the latter, whoſe example ought to be our guidance*, as the [o] *Bohemians* ſay in their *Confeſſion*. Here then let's to our *pattern* again, and ſo for your direction take notice of the

[o] Harm. Confeſſ. *Prima Eccleſia poſteriorũ vera, & optima magiſtra, & prætundo ducit nos:*

3. Particular obſerved in the words which intimates the *Miniſters* of this *Ordinance* in the *Pronoun They*. *Then laid They their hands.* And who theſe were the fourteenth verſe will inform us, even S. *Peter* and S. *John*, two of the *Apoſtles* whom the *Church* ſent down to *Samaria* to confirm thoſe new converts.

But what needed that meſſage may ſome ſay? was not *Philip* there already, who by the preaching of the world, and working many ſignes and wonders, had gained them to the Faith, and alſo Baptized them? and why might not he undertake this buſineſſe alſo. It is true he was a *Deacon*, but not ſuch as the later times have fancied the *Steward* onely of the

the *Almes-box*, but one that *de jure* might both preach and Baptize. Nay farther he was an *Evangeliſt*, and that in ſome mens apprehenſion (how groundleſſe you may ſee by this inſtance) might be enough to entitle him to all the powers of the Church. You know how *warmely*, though as *vainly* it is urged in the caſe of *Timothy*, and *Titus*, and yet Phillip the Deacon, Phillip the Preacher, Phillip the Baptiſt, Phillip the Evangeliſt might not, and therefore would not attempt the work for all this.

Will you know the reaſon? S. *Chryſoſtome* upon the place will tell you, becauſe he had neither χάρισμα, nor ἐξουσίαν neither the *gift*, nor *Authority* for it, this being as he after ſpeakes τὸ τῶν Ἀποστόλων ἐξαίρετον *a ſpeciall prerogative of the Apoſtles*, and indeed we find it ever reſerved to their hands in Scripture. As for that onely inſtance given to the contrary of *Ananias* a Diſciples laying on of hands on S. *Paul*, and the promiſe that he ſhould *receive the Holy Ghoſt*. Act. 9. 17. which is alledged by *M. Calvin*, and his *Followers*.

Chryſoſt. in Loc.

Calv. Inſtitut. lib. 4. cap. 19. Sect. 10. & Tractat. de vera Eccleſiæ reformandæ ratione cap. 12. Quem Ananiæ Epiſcopatum dabunt ne alienum arripuiſſe manus videatur.

I conceive it may be fairly anſwered.

1. That *Ananias* his Laying on of hands was only in order to the cure of S. *Pauls blindneſſe* as is intimated *ver.* 12.

2. That the promiſe of the Holy Ghoſt referred to S. *Pauls Baptiſme*, which was to enſue, wherein queſtionleſſe the holy Spirit was conferred: though in ſomewhat a different reſpect then he was in *Confirmation*.

3. And which may ſuffice to choak this objection, it is clear, the impoſition of hands there ſpoken of was not a part of *Confirmation*, as appears by the ſtory, for it went before S. *Pauls* Baptiſme, ſo *ver.* 18. whereas *Confirmation* in the *Practiſe* of the *Church* then: (as indeed in reaſon it ought,) ſtill *ſucceeded* after *Baptiſme* for ought we read, it being alſo probable that S. *Paul* as well as the reſt of the Apoſtles was Confirmed *miraculouſly*, and *immediately* from heaven; and then this inſtance will be no barre to what was formerly aſſerted.

Yea, but will ſome ſay, ſuppoſing it belonged onely to the *Apoſtles* then, Their *perſons* are gone, and their *office* ceaſed;

Calvin. *Instit.* l. 4. cap 19. Sect. 10.

and so ought this *Rite* too, or must be administred by *Officers* of another Rank, *Num Episcopi omnino sunt Apostoli?* are *Bishors indeed* Apostles: trie Calvins *Question* upon the Case.

Here then, Let me tell them that the *Office* of *Apostles* is not *ceased*, nor was so to do with their *Persons*, as appears by *Christs promise* Mat. 28. 20. *I am with you alway unto the end of the world*, Now this could not be meant of their *Persons*, who in a few years were to leave the world, it must needs therefore be understood of their *Function*, which either must be succeeded to, or else it was as temporary as their persons.

Matth. 28. 20.

Indeed in the *Apostles* there was something extraordinary, as *immediate Mission*, *unlimited Jurisdiction*, and *miraculous Operations*, which were not necessary to be perpetuall, Great helps 'tis true for the *first founding* of the *Church*, which being *constituted*, and become able to subsist without them, reasonable it was that they should cease as *Manna* did when *Israel* was come into the *Land* of *Canaan*.

But then the ordinary offices, and powers of *Apostles* as *Preaching*, *Baptizing*, *Confirming*, *Consecrating*, *Ordaining*, *Governing*, which were necessary for the continuance of a Church, at least the well being of it, in these they ought to be, and were succeeded, or else there offices must faile or be executed by persons not impowred to them. And then for *Unity's sake* likewise fit it was, that some rank of men should be the *Common Receptacles* of all these powers, that so they might issue forth to others as far as the necessities of the *Church* should call for: with more *order* and *Peace*, and this sort of men were *Bishops*, called at first *Apostles* as [a] *Theodoret* observes, *till afterwards in* processe of time they left that name *to the Prime Apostles*, and took that of Bishops, as of a more humble import, and which formerly had been common even unto *Presbyters*.

But then those now called *Bishops* were in the judgement

a Ἀλλ' (ὅπερ ἔφην) τοὺς αὐτοὺς ἐκάλουν ποτὲ πρεσβυτέρους καὶ ἐπισκόπους τοὺς δὲ νῦν καλουμένους ἐπισκόπους Ἀποστόλους ὠνόμαζον, τοῦ δὲ χρόνου προϊόντος, τὸ μὲν τῆς Ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεσαν. *Theodoret in Com. ad Ep. 1. ad Tim.*

of

of the *Church* the proper *Successours* of the *Apostles*, so [b] *Irenæus* having told us before that *Bishops* were constituted by the *Apostles* in the *Churches*, he add's after *quos & successores relinquebant suum ipsorum locum magisterii tradentes*, that *they left them their successours, delivering to them their* own place *of rule, and guidance in the Church*, and so [c] S. *Cyprian ad Florentium Pupianum* asserts that the *Præpositi* (that is *Bishops* in his language) *Apostolis vicaria ordinatione succedunt*, they succeed the *Apostles*, ordained as *Vicars* in there places, upon which words *Pamelius* Notes that it was the third time he had so said. And so [d] S. *Hierome* surely no flatterer of that Order; in his *Epistle ad Marcellam adversus Montanum* sayes, *apud nos Apostolorum locum Episcopi tenent*, with us the Bishops hold the place of Apostles. And [e] again upon *Mal.* 45. as we number it *vers.* 16. where we read in *stead of thy Fathers shall be thy children* S. *Hierome* paraphraseth it *pro patribus Apostolis, filii, Episcopi, ut Episcopi Apostolis, tanquam filii Patribus succedant* instead of *Apostles* as Fathers thou shalt have *Bishops* as sons who may succeed the *Apostles* as sons do their Fathers. I might adde the prægnant testimony of [f] *Clarus à Mascula* recited by S. *Augustine*, lib. *Sept. de Baptismo contra Donatistas*, and tell you farther how *Basil* the Great cal's, *Episcopacy* προεδρίαν τῶν Ἀποστόλων, and Ἀποστολικὴν the *præfecture, or præcedency which the Apostles had* from God, and these are fair witnesses, in whose judgement you see there are *Apostles* still, and who they are which by the *Verdict* of the *Church* may *claime* that *title*, and so *Calvini num Episcopi sunt omnino Apostoli?* is answered.

But he hath another [g] *An soli sint Apostoli?* if *they be such*, are they the onely such? may these, and these onely lay on hands, that will not go down neither.

To this I answer first in *General* that as to a *full Apostolick* power in the sense before mentioned, and the *primary derivation of it*, they and they onely are such, 2ly. as to this ordinance in particular, as we find no other *Stewards* of it in *Scripture* besides the *Apostles* as we have shewed, so

b *Irenæus advers. Hæres.* lib. 3. c. 3.

c *Cyprian Ep. 69. ad Florentium Pupianũ.*

d *Hieron. Ep. ad Marcellam adversus Montanum.*

e *Hieronym. in Psal. ubi nos numeramus* 45

f *Clarus à Mascula dixit Manifesta est sententia Domini nostri Iesu Christi Apostolos mittentis, & ipsis solis potestatem à patre sibi datã permittentis,* quibus nos successimus, eâdem potestate Ecclesiam Domini gubernantes, *Aug.* lib. 7. *de Baptism. contra Donatistas* c. 43.

g *Calvin. Instit.* lib. 4. c. 19. Sect. 10.

if we look upon the after practices of the *Church*, [h] S. *Cyprian* relating to the passage in the Text tells us, *quod nunc quoque apud nos geritur, we have the same custome, ut qui in Ecclesia Baptizantur Præpositis Ecclesiæ offerantur; that those which are Baptized be presented to the Bishops of the Church, that by our prayer, and the laying on of* hands they *may obtain the* holy Ghost, as he goes on in his Epistle *ad Jubajanum* forementioned, and so [i] S. *Augustine* lib. 15. de Trinitate *Quem morem in suis præpositis etiam nunc servat Ecclesia*, which custome the Church observes by her Bishops at this time. And from hence doth [k] S. *Chrysostome* draw the same practice, in his Comment on the Text ἆρα, saith he, Καὶ τοὺς κορυφαίους οὐκ ἄλλους πάντες ἴσμεν ἰδίᾳ τοῦτο ποιοῦντας *hence we see the principall, and chief of the Church, and no other performing* this work. I shall close up this with that saying of [l] S. *Hierome*, *quod si hoc loco quæris quare in Ecclesia baptizatus nisi per manus Episcopi non accipiat Spiritum Sanctum, quem nos asserimus in vero Baptismate tribui.* If thou shalt *aske why in the Church the Baptized* receiveth *not the holy Ghost, but by the hands* of the *Bishop; though we averre the same spirit is received in Baptisme rightly administred: to this* he answers, *Disce hanc observationem ex eâ Authoritate descendere, quod post ascensum Domini Spiritus Sanctus ad Apostolos descendit. Know* (saith he) *that this practice takes its rise from that Authority, where it is said, that after the Ascension of our Lord, the holy Spirit descended upon the Apostles, implying the Bishops* to be their *Successours*, and that to them and not others it belongs to derive this *gift* in *confirmation*; and in this channel both *Fathers*, and *Councels* generally run, *no laying on of the hands of the Presbytery* in this business, at least not in any *proper right* of their own.

As for those 2. instances commonly brought to the contrary, first of the *Presbyters* in *Egypt* which *Hilarius Sardus* relates, for he is the Authour, and not S. *Ambrose*, and that of no great credit neither if S. *Hierome* may be believed: secondly of those *Priests* in *Sardinia* in *Gregory* the *great's time*,

h *Cyprian Ep. ad Jubaianum.*

i *Augustin. de Trin.* lib. 15. c. 26.

k *Chrys. in loc.*

l *Hieronymus contra Lucifevianos.*

time, which *Calvin* also presseth, for brevity's sake I shall not acquaint you with my own conceptions, but refer you rather to what hath been lately spoken by that Blessed man [m] Dr. *Hammond* in his *Posthumous piece* upon *confirmation*, as also by that very *Learned Prelate*, whose name in this place for modesty I spare, in his *Elegant*, and *Accurate* Epistle [n] before the said work, from whom you may receive abundant satisfaction; and *what would the Vintage of Abiezer be unto the Gleanings of Ephraim?* By what hath been spoken you see the judgement of the *Church* in this *Question*, and so an answer to *Calvin's* other, *An soli Episcopi sunt Apostoli.*

m Dr. Hammond ὁ μακαρίτης *in opere posthumo de Confirmatione.*

n *Epistola preliminari ad lectorem.*

And indeed great reason there was for this reserve to this *Function.*

First, For the *honour of Episcopacy*, and thereby the Unity of the *Church ad honorem Sacerdotii* that's S. *Hierome's* reason *contra Luciferianos, for the honour of this sacred Function*, Why? of what import is that? Let him tell you, as mean as some think of it. *Ecclesiæ salus* (saith he) *in summi sacerdotis dignitate pendet. The safety of the Church* dependeth upon the *dignity of her chief superiours*, *to whom* (as *he* addeth) [o] if *some eminent offices of power above others were not given, there would* be in *the Church as many Schismes as* Priests: I wish our late times had not made too sufficient a comment on those last words, and of this by the way it is, that *Venerable* [p] *Bede* speaks, when he tells us that this was not granted to every Priest *propter arrogantiam*, not out of the pride of *Bishops* as some falsly glosse him, but to prevent the *Ambition* of *Priests*, who would be apt to grow insolent if they had all offices in common with their superiours.

o *Hieron. contra Luciferian. cui si non exors quædam & ab omnibus Eminens detur potestas, tot in Ecclesiis efficientur Schismata, quot Sacerdotes.*

p *Vid eruditissimum Hammondum de Confirmatione* p. 53.

Second reason was from their *relation* to the *Church* as they were the *Primary*, if not onely proper *Pastours* of those *Churches* unto which they related, as we find them every where stiled with a kind of *appropriation* among the *Ancients*, and it is observed that *simply*, *Pastores*, or *Pastores Ecclesiæ*, none are called besides them selves for the first six hun-

dred years. To them the *Regiment* of the whole Church was committed at firſt, the *Presbyters* being but their Aſſiſtants in Cities, and Villages, admitted in *partem ſolicitudinis* into a part of their care, firſt caſually, and curſorily, and then by ſtation, and fixed reſidency, when Pariſhes were divided and indowed. q *Inde venit* (ſaith S. *Hierome*) *ut ſine Chriſmate, & Epiſcopi Iuſſione, neque Presbyter, neque Diaconus jus habeat Baptizandi*, hence neither *the Presbyter, nor Deacon hath right to Baptize without Chriſme, and the command of the Biſhop*. Onely the multitude, and inſtant neceſſities of Baptiſme encreaſing, and ſo a power being granted to *Preſbyters*, and *Deacons* as occaſion ſerved to diſpenſe it, reaſonable it was that thoſe which paſſed not through the *Biſhops* hands in that *Ordinance*, he ſhould take *recognition* of them as of the reſt in this of *Confirmation*, as being a part of his *Flock* and *cure*.

q *Hieron. contra Luciferianos.*

Thirdly, It being the *Prieſts* office to bleſſe the people, and that alſo being an *Act* of *Authority*, as we ſee *Hebr.* 7. 7. in common congruity none ſo proper for this action, none from whoſe performance *ex officio* the ſucceſſe might be ſo readily expected as he that was the *Summus Sacerdos*, the chief, if not the onely Paſtour of the Dioceſſe.

Heb. 7. 7.

And thus you ſee the hands which are to manage this work, in which I have ſtuck the longer; becauſe perhaps the main controverſy about *Confirmation* at this time ſticks there too, I come on next in the.

Fourth place to the *objects* on whom theſe hands were layed, and thoſe were the *Samaritans*, the *believing*, *baptized Samaritans*.

1. They were *Samaritans*, and thoſe were at firſt a *mongrell generation* of *Idolators*, as you may ſee 2. *Kings* 17. Afterwards from *San Ballat*'s time *a ſet of Shiſmaticks*, who had erected *Altare contra Altare*, an altar in Mount *Gerizim* in oppoſition to the *Altar* at *Jeruſalem*, an altar built as *Benjamin* in his *Itinerary* relates, of *thoſe ſtones which the Iſraelites had ſet up after their paſſage through Jordan*, an *Altar* in ſome kind *Sacrilegious* as well as *Schiſma-*

R. *Benjamin in Itinerario.*

Schiſmaticall, and then hatefull they were to the *Jews* even to a [r] *Proverb* as you ſee *John* 8. 48.

Howbeit the *Pentateuch* they embraced, and ſo were *in Confinio Lucis*, neereſt to the *Jews* in their religion, and it was good to be borderers upon that. As their ſeat was between mount [ſ] *Gerizim*, and mount *Ebal*, ſo was their condition neer to curſing, but neer to bleſſing too, and now the bleſſings of mount *Gerizim* prevailed, they were the ſecond Stage in Chriſts geſſes for the Goſpels progreſſe, as you may ſee [t] Acts 1. 8. The time was come wherein *Aholah* ſhould become *Aholibah*, they which had ſeparated themſelves from the living God, and ſet up a tabernacle of their own, ſhould become the tabernacle of the Lord that I may allude to their Predeceſſours [u] *Ezeck.* 23. 4.

We ſhould not deſpair of the worſt of ſchiſmaticks, God can graft them in when the naturall branches fall off. *Jeruſalem* you ſee reſpects the Goſpell, which *Samaria* will entertain, and accordingly they did, for they *believed*, and were *baptized* ver. 12. of this chap.

1. They were believers, what really ſuch? no queſtion many were, but ſome might not be ſo, as appears by *Simon Magus* in this chapter, nor had the *Apoſtles* a power to diſcern the hearts of men, whereby to know whether they were ſuch, or no, *Simon Magus* elſe in probability had not crept into Baptiſme.

It was then by their profeſſion of it that they judged them ſuch, and from thence we may take this direction.

That none ought to be admitted unto Confirmation which have not firſt made a profeſſion of their faith, and purpoſe of holy living.

For as a *perſonal faith* is the condition before God of title to the priviledges of *Adult members* of the *Church*, ſo the *profeſſion* of this *faith* is the *formall*, *proximate* condition of the title before the *Church*, without which profeſſion they ought not to be admitted to ſuch priviledges. The Church cannot otherwiſe know that they own the Covenant made in Baptiſme between God, and them, which alſo is the *remote Foun-*

r *Sic Ieſum vocant Samaritanum propter Conſuetudinem ejus cum Samaritanis, & ex eo quod diſcipuli ejus eum Samaritanis commercia habuerant, convitium illud Iudæorum ei impactum eſt Samaritanum illum fuiſſe*, 1. *Iudæum Apoſtatam, & ſanè gentem Samaritanam utpote quæ Cuthæorum, & Iudæorum colluvies, habebant ſibi præ aliis inviſiſſimam, & veluti Gentiles. Atque ut aliàs fieri, ſolet quo anguſtius poſt defectionem interſtitium eo gravius utrinq; odium. Selden de Iuribus naturali & Gentium ſecundum Hebr.* l. 2. c. 5. p. 182. *vid eund.* p. 144.

ſ *Sic Benjamin in Itinerario.*

t *Acts* 1. 8.

u *Ezek.* 23. 4.

Foundation of after priviledges. Hence the Chriſme in *Pſeudo-Clemens* is by a Metonymie ſtiled βεβαίωσις τῆς ὁμολογίας, *the eſtabliſhing of their confeſsion, or profeſsion.*

If you deſire to know what kind of profeſſion is hereunto required, I conceive with others, that it ought firſt for the matter of it to be a *profeſſion of true Chriſtianity*, 2 for the quality of it, it ought to be (as his *Majeſty* ſpeakes) *a Credible profeſſion*, that is ſuch as ſeems to be underſtanding, ſerious, voluntary, and not made voy'd by any contradiction in word, or deed; I mean ſuch a contradiction as ſhews that we lye, or ſpeak againſt the teſtimony of our own hearts.

His *Majeſties* Declaration.

This ought to precede *Baptiſme* in thoſe that are of age, and *Confirmation* in thoſe that have received that Sacrament in their Infancy of the firſt of theſe the *Ancient Church* was very carefull, and that both the *Jewiſh*, and the *Primitive Chriſtians.*

Firſt the *Jewiſh*, for amongſt them, Baptiſme in the Admiſſion of thoſe which were ſtiled *Proſelyti Juſtitiæ*, *Proſelytes of Juſtice* was conſtantly in uſe, and that lookt upon as a *means of regeneration*, and the Perſon ſo Proſelyted כקטן שנולד דמי *as an Infant New born*, as the *Talmudiſh* ſpeak in *Gemarah Babylon, at tit. Jabimoth*, and was ſaid to be reived תחת כנפי השכינה *under the wings of the Divine Majeſty.*

Vide hæc cum ſequentibus apud Selden. De Synedriis l. 1. c. 3. & de jure naturali, & gentium ſecundum Hebræos l. 2, c. 2. & c. 4.

Now in order to their Admiſſion unto Baptiſme in thoſe that were adult, they were wont to adviſe them ſeveral times of the weightineſſe of the buſineſſe they went about, of the holyneſſe of that people to whom they deſired to be joyned, of the rewards promiſed to the juſt, and the puniſhments threatned to evil doers, and of an after life when this was finiſhed; as alſo of the difficulty of obſerving the Moſaick precepts, diligently enquiring into the purpoſe of the perſon; whether he deſired to enter this eſtate מאה ברית ומלב שלם *out of love to their religion, and with a ſincere heart*; after this followed the parties profeſſion of the whole Jewiſh religion, and of his aſſent to it in every part, and this was done before the בית דין, or the Triumviri which were to take that profeſſion, which

which if they judged sincere, the Party was admitted by Circumcision, Baptisme, and Sacrifice, at least by the two latter, into the rank and priviledges of an *Israelite*. If any had slipt in without this examination, or there were grounds to presume that he had but dissembled in it, though the Rites of his Initiation were not repeated, no more then Baptisme among Christians, z yet was he not publickly admitted, till by the sentence of the *Sanhedrim* it appeared, that freely, and out of love he had given up himself to their Religion, & that willingly he embraced it. Thus you see the care of the *Synagogue* in this particular, which was after Copied out.

z *Seldenus ubi supra.*

Second, By the *Christian Church*. If we look upon the *Scripture*, to omit other places of a like import, take but that of S. *Peter*, 1 *Pet.* 3. 21. where Baptisme is called, *The answer of a good conscience towards God*: the word ἐπερώτημα signifying as all Learned men doe agree, *metonymically*, or by *Synecdoche*, the answer, or rather the a *Stipulation* consisting of the *Interrogatories* of Baptisme, and the answer returned by him that is Baptized, undertaking to believe, and live like a Christian, as *Grotius* fully shews in his Annotations.

a Εἰ γὰρ δεῖ συντόμως Εἰπεῖν, συνθήκας πρὸς θεὸν δευτέρου, βίου, καὶ πολιτείαι, καθαρωτέραι ὑπολαπτέον τὴν τοῦ βαπτίσματος δύναμιν. *Nazianz. Orat. in Sanctum Baptisma. Grot. Annot.*

And then answerable unto these Patterns was the practice of the *Primitive Church* afterwards, as appears by their care about the *Catechumeni*. These had a b *Catechist* allowed them, for their instruction, besides the assistance of that c *Christian friend* which was to bring them to the *Bishop*. Neither came they to Baptisme *nisi de rebus Fidei plane instructi*, till they were instructed in all matters of Faith, the mysteries of the Lords Supper onely excepted; nor were they Baptized *nisi postquam ea omnia se credere jurassent*, till they had sworn their belief of them, saith *Albaspinæus* d: and as to their purpose of living, they solemnly swore to forsake sin, so the same Authour. After this followed their ἀποταγαὶ, their solemn abrenuntiations of the Devil, and his Pomps, which were e thrice pronounced with their Faces towards the West; and then their no lesse solemn professions of their Faith, thrice made towards the East, which professions

b *Qui Doctor Audientium dicitur, Cypr. Epist.* 24.

c *Vid. Dionys. Areopag. Ecclesiastiæ Hierarchiæ cap.* 2. *Sect.* 2. & *cap.* 7, 8, 11.

d *Vide Albaspinæum in Tertull. de Pœnitentia fol.* 289.

e *Dionys. Areop. de Ecclesiastica Hierarchiæ cap.* 2. *Sect.* 6, 7.

were entred into a f *Regiſter*, and *Subſcribed*. Unto which were added in divers *Churches*, ſeverall *Scrutinies*; and ſo in the fourth g Councill of *Carthage*, Can. 85. we read of a *crebra Examinatio*, an often Examination, which was to go before Baptiſme, which *Scrutinies* were about h their *Faith*, and *Manners*, and *purpoſe* of holy living; and theſe held publickly in *Conſpectu totius Eccleſiæ*, in the ſight of the whole Church, as appears by S. *Auguſtine*, lib. 2. *de Symbol. ad Catechumenos*. In brief, *Fidem Chriſtianam, Chriſtianumque vivendi genus, & mores ſeſe amplexos, perſequunturoſque jurabant antequam baptizarentur*; ſo i *Albaſpinæus*. They ſware that they embraced and would ſtick to the *Chriſtian Faith*, would live and behave themſelves as Chriſtians; and all this before they were baptized. So great a care was taken by the Church then, for the ſecuring that profeſſion we plead for, in thoſe which were of age. But now our caſe being uſually ſuch, that our Children are Baptized when they are Infants, it hath been the wiſdome of our Church to provide, 1. k That their Confirmation be deferred till they come to years of diſcretion; and 2. That then *having learned what was promiſed in their behalf by their Sureties, they may with their own mouth, and their own conſent before the Church, ratifie, and confirm the ſame; and alſo promiſe, that by the Grace of God, they will evermore endeavour themſelves faithfully to obſerve, and keep ſuch things, as they by their own mouth and confeſſion have aſſented to.* And this is as much (if duely performed) as any in reaſon can demand for a *Church-aſſurance*, that men may be look't upon as Believers. But that was not the onely qualification of theſe *Samaritanes*, they were

2. Baptized, and what ever *Wickliffe* in l *Bellarmine* is ſaid to have affirmed, rigtly too, by S. *Philip*, *Legitimum, & Eccleſiaſticum Baptiſmum conſequuti fuerunt*, ſaith S. m *Cyprian*, they had received lawfull Church-baptiſme: and yet the *Apoſtles* which beſt underſtood the *Orders*, and *wants* of the Church, lay hands on them: *quod deerat a Petro, & Johanne factum eſt*, ſaith the ſame Father, *what was wanting*

f *Dionyſ. Areop. de Eccleſiaſtic. Hierarch. cap. Sect. 5.*

g *Concil. Carthag. 4. Can. 85.*

h *Albinus de divinis offic. Cap. de Sabbato Sancto Paſchæ,*

i *Albaſpinæus ubi ſupra. Vide & Iuſtin. Martyr in Apologia al Antoninum ſub fine.*

k Order of Confirmation.

l *Vide Bellar. de confirmatione cap. 12.*

m *Cyprian. Iubaianum.*

wanting was ſupplied by Peter and John: wanting? to what? not to their Baptiſme ſure, that was granted before, but to the Baptized, being capable of this Ordinance, ſomething was.

And if any ſhall aske the Queſtion we meet with in n *Euſebius, Emiſſenus*, or *Eucherius Lugdunenſis*, as ſome will have it, in his *Homily* upon *Pentecoſt*, *Quid mihi prodeſt poſt myſterium Baptiſmatis, miniſterium Confirmantis*, what profit ſhall I receive by the miſtery of Confirmation, having received the myſtery of Baptiſme? S. *Cyprian* will tell him: the *id quod deerat*, what was wanting to theſe, namely *ut oratione pro iis habitâ & manu impoſita*, &c. That by prayer made for them, and laying on of hands upon them, the *Hpoſtles* might invoke, and poure on them the Holy Ghoſt: and from thence we may gather,

n *Euſeb. Emiſſenus, ſive Eucherius Lugdunenſ. Homilem Pentecoſt.*

That Baptized perſons may have yet further need of Confirmation, for the miniſtry of the Holy Ghoſt unto them.

In the former verſe we read, that the Holy Ghoſt had not fallen on any of them; there was need of a further *Ordinary* for that, which being performed, we preſently find in the Text, that they received him; which brings me to the

Fift and laſt Particular, the *Effect* or *Conſequent*, of this laying on of the *Apoſtles* hands, in thoſe words, *And they received the Holy Ghoſt.*

True ſay ſome, we believe and acknowledge, that the Ceremony was then very allowable, while the Holy Ghoſt was to be communicated, as here to thoſe *Samaritans*, which was in a miraculous manner; to enable them to ſpeak with Tongues, to Propheſie, and the like; but alas, the gift is loſt, and ſo the Ceremony may be well left too; to this purpoſe Mr. o *Calvin, Inſtitut. lib. 4. cap. 19.* Sect. 6. in which *Section*, and that which follows, he inveighs againſt the Ceremoy, and the Adminiſtratours of it, to ſay no worſe, with more intemperance then became the wiſedome of ſo Learned a perſon, in ſo grave a matter.

o *Calvin. Inſtit. l. 4. c. 19. Sect. 6, 7.*

For anſwer whereunto, wve grant that it is true, that in

thoſe times miraculous gifts did commonly followv the laying on of the *Apoſtles* hands, but that vvas not all that vvas thereby deſigned, nor all that vvas meant by the Holy Ghoſt, nor perhaps vvas common to all that are ſaid to receive him, and in thoſe that vvere partakers of them: thoſe gifts vvere commonly but the *ſplendour* and *effloreſcencies*, or as *Letters teſtimoniall* of better; to be ſure, of greater value and benefit to the *Receiver*, though they carried leſſe pomp and ſhevv in the vvorlds eye.

There vvere more purpoſes of the effuſion of the Spirit then one; and he that receives him to any of thoſe purpoſes, eſpecially the chief, though not in ſome *Accidentall*, *tranſitory* particular, may be as truly ſaid to receive him as another vvhich hath that alſo. Indeed as S. p *Auguſtine* ſpeaks, there vvere *ſigna tempori opportuna*, ſigns very uſefull for thoſe times; q *neque temporalibus, & ſenſibilibus miraculis atteſtantibus per manus impoſitionem modo datur Spiritus Sanctus, ſicut antea dabatur ad commendationem rudis fidei; & Eccleſiæ primordia dilatanda*, the Holy Spirit novv given by impoſition of hands, is not accompanied vvith temporall and ſenſible miracles as then he vvas; for the firſt eſtabliſhing of the Faith, and the enlargement of the Church at its beginning: *ſed inviſibiliter, & latenter intelligitur*, but yet ſecretly, and inviſibly, Charity through the bond of peace (as he ſpeaks) is ſtill inſpired into mens hearts, ſo as they may ſay, that *the love of God is ſpread abroad in our hearts by the Holy Spirit which is given us*: thus that holy Father.

p *Auguſtin: Tract. 6. in Epiſtol. Iohan.*

q *Auguſt. lib. 3. de baptiſmo contra Donatiſtas c. 16.*

Indeed as the Apoſtle ſpeaks, *There are diverſity of gifts, gratiæ gratis datæ*, gifts for edification; and *gratiæ gratum facientes*, graces for ſanctification, *but the ſame Spirit* that worketh both, 1 *Corin.* 12. 11. And theſe laſt were mainly had reſpect to in the donation, as will appear if we conſider, firſt the *promiſe of Chriſt* concerning the gift of it; ſecondly the *Characters* of the *Receivers* of it.

John 7. 38, 39.

1. The *promiſe of Chriſt*, you have it *John* 7. where in the 38, *verſe* he ſpeaks of ſome eminent, but inward gracious

ous effects to be wrought upon, and in the hearts of Believers, for that is meant by theſe words, *Out of his belly ſhall flow rivers of living waters*, i. e. He ſhall have ſuch an abundance of grace, that it ſhall break forth into all manner of Chriſtian actions, and then *ver.* 39. the Evangeliſt tells us, that *This he ſpake of the Spirit, which they that believe in him ſhould receive*, for *as yet the Holy Ghoſt was not*, (i. e. among them, or in them, in ſo powerfull a manner) *becauſe Jeſus was not yet glorified.* Where you ſee, that *inward grace* was the main of Chriſts promiſe, and that alſo to be fulfilled upon the *deſcent* of the *Spirit*. See S. *Peter* to the ſame purpoſe, *Acts* 2. 38. where he wiſheth his Hearers to *repent* and *believe*, telling them they ſhould *receive the Holy Ghoſt*; he gives the reaſon in the next *verſe*, *for* (ſaith he) *the promeſe is to you and your children, and to all that are afar off, even as many as the Lord your God ſhall call*: which words imply, that the *gift* was to be *permanent* in the Church, the promiſe being, that the *Holy Ghoſt* ſhould be given to all which at any time ſhould be converted: this could not poſſibly be true, if meant onely of miraculous gifts, which, it's plain, ſoon after ceaſed. Act. 2. 38.

2. The *Characters* of thoſe which *received* the *Holy Ghoſt* ſeeme to ſpeak no leſſe, ſo *Acts* 4. 31. The Character of thoſe that were filled with the Holy Ghoſt is, that they *ſpeak the word with boldneſſe*, that is, *courage*, and *Chriſtian reſolution*: and ſo *Acts* 6. 3. *Wiſedome*; and *v.* 5. *Faith* is made the *Character* of ſuch a one as had received the *Holy Ghoſt*; and ſo *Acts* 11. 24. it is ſaid of *Barnabas*, that he was *a good man, and full of the Holy Ghoſt, and Faith*, and then *Chriſtian courage*, *Wiſedome*, *Faith*, and the like, abide ſtill I hope: and if the Spirit be given in theſe, the main gift is not yet ceaſed. Hence S. *Auguſtine* very ſmartly asks the queſtion, *ita perverſo corde aliquis veſtrum, Is any of you of ſo perverſe an heart, as to deny that theſe* (ſpeaking of ſome on whom he had newly laid hands) *have received the Holy Ghoſt, becauſe they have not the gift of ſpeaking with Tongues*: and afterwards he addes, *Si vis noſſe* Act. 4. 31. Act. 6. 3, 5. Act. 11. 24. 1 *Auguſtin. Tract. 6. in Epiſtol. Ioh.*

noſſe quia accepiſti Spiritum ſanctum, If thou wilt certainly know whether thou haſt received the Holy Ghoſt, *Interroga cor tuum*, ask thy heart; *that will tell thee, unleſſe perhaps thou haſt received Confirmation, and not the virtue of it: if thou find the love of the Brethren there, thou mayeſt be ſure thou haſt received the Holy Ghoſt*: thus S. *Auguſtine*.

So that by the Holy Ghoſt, not onely the *gift* of *miracles*, but the *internall graces* of the *Spirit* are to be underſtood, which being really the greater, and chiefly intended in the gift of the *Holy Ghoſt*: if theſe ſtill continue in the Church, ſo may the means of their conveyance too, though miracles be ceaſed.

We know that *Preaching* at the firſt was attended with *miraculous events*, and ſo was *Excommunication*, which had not onely influence upon the *ſoul*, or the *Church-ſtate* of a man, but an *habeas corpus*, for the body too, and ſo *Faith* was the great engine to work miracles in thoſe times, and we think theſe ought not to have vaniſhed out of the Church with the miracles which ſometimes accompanied them.

Yea, but may ſome further ſay with him in [f] *Euſebeus Emiſſenus*, *If this be ſo*, that Baptized perſons have yet need that the Spirit be given to them, *quantum video non totum de fonte ſuſcepimus, ſi poſt fontem adjectione novi generis indigemus*, it ſeems we have not received all we ought at the *Font*, if afterwards wee need a ſupply of another kind; will not this *derogate* from the honour and perfection of Baptiſm? is not the *Holy Ghoſt* then received? ſhall wee empty the *Font* to fill the hands of the *Biſhop*?

[f] *Euſeb. Emiſſenus Homil. in Pentecoſt.*

I anſwer no, we doe not; Baptiſme we allow as perfect in its kind, and as to the preſent condition of the Receiver, and if he die preſently, *regeneratio per ſe ſalvat*, the *Sacrament of regeneration* is ſufficient, and death is a kind of Confirmation to him who from thence forth ſin no more. We grant likewiſe, that the *Holy Ghoſt* accompanies it, as S. [t] *Hierome* ſhewes *contra Luciferianos*, and the Fathers which are moſt for *Confirmation* ſtill all owe it, and our Church

[t] *Hieronym. contra Luciferianos.*

Church tells us, that *Children being Baptized have all things neceſſary for their ſalvation.* Neither make we Confirmation of ſuch neceſſity, as if a man might not obtain the Spirit, and be ſaved without it, where it cannot conveniently be had, which is all that S. u *Hierome* means by his *quam ad legis neceſſitatem*, not ſo much for any neceſſity of Law, as appears by his following words, though ſome draw ſtrange inferences from it. And yet for all this, there is room for a πλείονος in them which are reſerved for *age*, and further *conflicts*; for a *collation* of further grace by *Confirmation*, and yet it is the ſame *Spirit* in both, but with divers *effects*, as *Euſebius Emiſſenus* ſpeaks, the *Holy Ghoſt which deſcends with ſaving influence upon the waters of Baptiſme, gives fulneſſe of innocence at the* Font, *but in Confirmation he gives ſtrength and encreaſe of Grace*; *in Baptiſme he regenerates us to life, after Baptiſme he confirms us for the battell*, ad militiam fidei, *for the warfare of Faith*, as the *Bohemians* ſpeak in their *Confeſſion*, though ſome boggle ſo much at it; which the ſame Father explains very appoſitely. *As a Commander* (ſaith he) *when he takes one into the number of his Soldiers, doth not onely ſet his mark or badge upon him, but alſo furniſheth him with Arms for the Fight:* ſo to *him that is Baptized, the benediction of Confirmation is a kind of Ammunition or Defence.* We are Liſted in Baptiſme, but in Confirmation our old Arms are ſcoured up, and new are beſtowed upon us, and yet by the ſame Spirit ſtill. Which as he is given in diverſity of gifts, ſo ſometimes in different degrees of the ſame gift: the *Apoſtles* received him thrice ſaith *Nazianz.* καθ' ὅσον ἦσαν ἱκανοὶ τὴν ἄνωθεν χορηγίαν, *according to the meaſure of their preſent capacity*, and that at three ſeverall times; before *Chriſts Paſſion*, after his *Reſurrection*, and again after his *Aſcent* into Heaven: at the firſt time κ ἀμυδρῶς, *more obſcurely*; at the ſecond ἐκτυπωτέρως, *more lively and expreſſely*; at the third time τελειότερον, *more perfectly then at the former*, ſo *Nazianzene*, *Orat. in Sanct. Pentecoſt.* and we find their inward grace ſtill encreaſing, ſo that thoſe which ſhrunk from Chriſt at his Paſſion, *Matth.*

u *Hieronym.* ibid. *Ad hominem potius Sacerdotii, quam ad legis neceſſitatem. Alioquin ſi ad Epiſcopi tantum imprecationem Spiritus Sanctus deſcendit* lugendi *ſunt qui in Viculis aut in Caſtellis, aut in remotioribus locis per Preſbyteros & Diaconos baptizati* ante dormierunt *quam ab Epiſcopis inviſerentur.*

Nazianz. in Sanct. Pentecoſt.

Matth. 25. 56. head the ſcattered members of his Church after his Reſurrection, but then when *Pentecoſt* was come, they Preach the word boldly, and undauntedly; for then, as y *Leo* the *Great* in his ſecond Homily on that Feſtivall ſpeaks, *They received that ſtability of ſpirit, which ſhut out all carnall fear, making them not to dread the fury of their Perſecutours, being filled* (ſaith he) *with a new abundance of the Holy Spirit, they began to will more ardently, and were enabled to perform more powerfully; their knowledge was now improved into a patient ſuffering of afflictions, ſo that not being ſhaken with any tempeſts, by a ſurpaſsing Faith they trampled under foot the waves and riſings of the world, and contemning death it ſelf, brought in the Goſpel of truth unto the Gentiles:* thus *Leo* of them.

y *Leo Sermon.* 2. *in Pentecoſt dicit Apoſtolos accepiſſe Conſtantiam illius ſpiritus quæ omnem formidinem foras mitteret, & furorem perſequentium non timeret. Quia Spiritus Sancti novâ abundantiâ repleti ardentius velle, & efficacius poſſe ceperunt, proficientes a præceptorum ſcientia ad tolerantiam paſſionum, ut ſub nulla jam tempeſtate trepidantes fluctus ſeculi, & Elationes mundi fide ſupergrediente calcarent, & morte contempta omnibus Gentibus Evangelium inferrent.*

And indeed if we carefully look upon the Scripture, we ſhall find an eminent gift of the Holy Ghoſt to be expected after our firſt Believing, even ſuch as ceaſed not with miracles, ſo *Gal.* 4. 6. *Becauſe ye are Sons, God hath ſent forth the ſpirit of his Son into your hearts:* firſt *Sons*, and then is the *Spirit* ſent, which yet in ſome kind they muſt have before, or elſe could not have been *Sons*: and ſo *Epheſ.* 1. 13. *In whom after ye believed,* (mark that) *you were ſealed with the Holy Spirit of promiſe*; and of this the ſame Apoſtle, 2 *Cor.* 1. 21, 22. *Now he that eſtabliſheth us with you in Chriſt, and hath annointed us, is God, who hath alſo ſealed us and given the earneſt of the Spirit in our hearts.* As there is *preventing*, and *converting*, ſo there is an *eſtabliſhing*, *corroborating Grace*, which is conceived to be meant in thoſe places; *freſh ſupplies*, *new ſtrength*, for *advance*, and *perſeverance* in *holineſſe*; ſuch as make us not onely *Plants*, but *Pillars in the Houſe of God*, fixt, and immoveable, ſuch as will make a man ſtand ſteady upon a billow, calme in a tempeſt; not onely to bear up, but to *rejoyce in tribulations*, paſſing through, not onely the baits and pleaſures of the world with ſcorn and contempt, but even *diſtreſſe*, *perſecution*, *famine*, *nakedneſſe*, *perill*, *ſwords*, with the courage of *More then a Conquerour*, Rom. 8. 35, 37.

which

which is the grace intended and ſought for in *Confirmation*, and for which reaſon it is alſo ſo called.

The Fathers (ſaith judicious z *Hooker*) *every where impute unto Confirmation the gift of grace of the Holy Ghoſt, not which maketh us Chriſtian men, but when we are made ſuch, aſſiſteth us in all virtue, armeth us againſt all temptations and ſin*: and the ſame is the judgement of our Church, which ordereth, that Confirmation be adminiſtred unto them that be Baptized, *that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſin, and aſſaults of the World and the Devil.* And thus you ſee how Confirmation is no prejudice to Baptiſme, but may prove a great advantage to the Baptized.

z *Hooker lib.* 5. Sect. 66.

Yea, but will ſome further ſay, thoſe in the Text preſently received the Holy Ghoſt, but are we ſure that this Ordinance ſhall prove effectually confirming unto us?

I anſwer, you have a powerfull means to this purpoſe: *Sacerdotal benediction* (as a *Flacius Illyricus* in Clave Script. ſpeaks) *is not a bare good Prayer, but as it were a Pledge, and teſtimony of Gods love; of ſpeciall power and efficacy to open heaven unto thoſe that are partakers of it.* And then though the Spirit be not included in the outward Ceremony, yet that being in fair appearance of Gods own appointment, b *hæc Signorum eſt utilitas, & efficacia quod in illis Deus operatur, & tamen unus manet gratiæ autor*, This is the benefit and effect of Signs, that God works in them, and yet there is but one Authour of grace, God himſelf; thus *Calvin.*

a *Flacius Illyricus in Clave Script.*

b *Calvin in Act.* 13. 3.

2. Let me tell you, that Ordinances are duties, in which we muſt wait Gods pleaſure for the bleſſing: we leave not off to pray, becauſe we are not certain what we pray for ſhall be preſently granted to us.

3. I anſwer, if you come prepared as you ought, you may beſure of a bleſſing in ſome degrees, otherwiſe the *Euchariſt* may prove a judgement to unmeet Receivers; *Quicquid recipitur, recipitur ad modum recipientis*, it will be to thee according to thy Faith.

And thus I have at last past through the Doctrinall part of the Text, on which I have stayed the longer, as fearing lest under the great *desuetude* of this Ordinance, the true notion of it may have grown somewhat obscure too.

And now to deduce the severall Uses which would naturally flow from the reviewall of the past particulars, it would be a taske perhaps too unmercifull for your (I fear almost tired) patience: having proved to you the *Right*, and *Catholick* use of this Ordinance, together with the high end, and aim of it, give me leave to close up all with a passionate *Exhortation*; and request all those, who desire the good of this Nationall Church, that they would endeavour their uttermost in the carrying on this blessed means, of retriving the piety, and exemplary Lives of all its members, now God by restoring peace to us, hath opened so wide a door for its full entrance: And here this *Exhortation* might

1. Make its humble addresse to the Dispensers of this Ordinance, into whose hands God and the Church have put it.

And then if need were, and it became my place and rank, in a matter of such weight, to advise my Superiour. I could not doe it more pithily and succinctly, then in his own words; that this ministration be carried on *Curatè*, *Augustè*, *Severè*, a due care taken as to the preparation for a becomeing gravity: and sacred solemnity with all circumspection and impartiality in the administration of it.

Epistola prædicta.

But blessed be God, we find all this done in so *Apostolick* a manner, that as there is great cause of our joy and thankfulnesse, so there is little reason to importune him with our needlesse counsell and advice.

Onely I wish, that his holy example may provoke all that are any way concerned in this work, to come on cheerfully to the help of the Lord in it.

First, With you my Reverend Brethren of the Ministry, on whom the care for preparing *Candidates* for this Ordinance mainly lies; who are as so many c Ἁρμόσιοι, unto which

c *Vid. Dr.* Hammond *in loc.*

which it is conceived that S. *Paul* alludes, 2 *Cor.* 11. 2. *Guides*, and *Tutours* in this buſineſſe: Whoſe taske it is to inſtruct them, to endeavour to winne their conſents to Chriſt; to inſpect their lives, and their ſufficiency, and meetneſſe for this Ordinance, and accordingly to give the Biſhop information.

The truth is, there will not eaſily be any miſcarriages in this matter, but it will lie at your doors, as ariſing from your want of care, or faithfulneſſe in this buſineſſe. In preparation for it (upon which notwithſtanding all the clamours riſe) you have as much liberty to act, as any godly ſober-minded man can wiſh for. There is nothing reſerved from you, but the adminiſtration of it, unto which as I have ſhewed, you have neither a capacity, nor juſt pretence: for which alſo the Order of the Church have, and I queſtion not the Piety of thoſe which are intruſted will ſo provide, that there ſhall be no ground of complaint on that account; and then I hope, that thoſe at leaſt will not ſhrink from the burden, which have ſo ſtifly claimed, that that and more belongs to them.

My Brethren, I queſtion not but many of you, in the midſt of our confuſions, have been heretofore the Lords *Remembrancers*, earneſtly entreating him, *to ariſe, and to have mercy upon Sion, and to make our Jeruſalem the praiſe of the whole earth*: and now Beloved, the Lord hath *ariſen*, and *and appeared in his glory*, for the raiſing of this poor Church out of its ruinee, and whoſoever fears the Lord, and is willing, may go up in his rank and place, to build the Houſe of the Lord: and in ſuch a time as this, ſhall we withhold our hand, or diſcourage the *Maſter-builders* by our backwardneſſe, or negligence, who have rather reaſon to bleſs God, who hath reſerved us to ſee this day, and hath honoured us with ſuch an opportunity of being uſefull in ſo great a work; and I beſeech you therefore in the Lord, let us faithfully and rejoycingly ſet our hands and ſhoulders to it.

Here then in order thereunto, give me leave to recommend ſome few duties to you, I ſhall but name them.

Prov. 27. 23. 1. *Be diligent to know the ſtate of your flock*, Prov. 27. 23. to find their wants and weakneſſes, that ſo you may apply ſeaſonable ſuccours, and ſuitable remedies unto them.

2. As a *Key* to this, adde *Perſonall conference*, and *private inſtruction*, We have many weak and ſickly Pariſhes, and therefore you ought to be περιοδευται, to walk your Circuits in the Viſitation of them; not to think all your buſineſſe lies in the Pulpit, but to be *inſtant in ſeaſon, out of ſeaſon, exhorting with all long-ſuffering and doctrine.* Re-

Act. 20. 20. member S. *Paul*'s example, *Acts* 20. 20. he *went about from houſe to houſe to teach them*; and if S. *Paul* who had the care of all the Churches, held himſelf obliged to this duty, how much more we, that have but a ſmall Pariſh to look to? And then in the carrying on this Inſtruction, in eſpeciall manner to work up their hearts and apprehenſions, to a due eſteem of their Baptiſmall Vow, which is the Contract for their Chriſtianity, that when they come publickly to profeſſe it, their profeſſions may be ſerious, and well grounded.

3. Adjoyn to this the publick uſe of *Catechiſing*, thoſe μαιεύτικοι λόγοι πρὸς ζωτικὴν ἀνάπλεξιν, *Thoſe diſcourſes which are as Midwives to bring in living members into the Church of God*, as d *Dionyſ. Areop.* calls the Catechiſme, *Eccleſ. Hierarch. cap. 6. Sect.* 1. The people have more need of it, and if rightly managed, may profit more by it then by many of our Sermons, which alſo are therefore the leſſe beneficiall to them, becauſe theſe grounds are wanting: whil'ſt we go to build them up, the foundations ſhrink from under them, as having never been well laid. And here the Church hath excellently provided a Catechiſme, ſo full and pithy, and yet ſo plain and brief, as that I know not what could have been better ſuited to the neceſſities and conceptions of common people.

d *Dionyſ. Areopag. Eccleſiaſticæ Hierarchiæ cap. 6. Sect.* 1.

4. Deal truly and impartially in your *Informations*, and *Certificates*; give not Tickets to notorious Ignorance and Profaneneſſe; why ſhould you draw the bloud of others on your own heads, and withall betray the Churches Purity and Honour?

5. Above

5. Above all, ſee you lead exemplary and unblameable lives: How can you expect they ſhould believe thoſe truths, of the power of which they find little evidence in your ſelves? How unfit are they to hand others to the receiving of the *Holy Ghoſt*, which ſeem poſſeſt themſelves of the impure one? An ill living Miniſter will Preach more Atheiſme by his Life, then Chriſtianity by his Doctrine. But I hope ſuch ſcandals to the Church, will either be amended, or thoſe in Authority will *confringere vaſa inutilia*, beat out the bottoms of thoſe uſeleſſe Veſſels, and ſet them aſide.

2. My next Addreſſe will be to *Maſters* and *Parents*, who by the Law, are to ſend the *Servants* and *Children* to be Catechiſed by the *Curate*, that thereby they may be the better fitted for *Confirmation*; and here I wiſh we had no reaſon to complain of too much backwardneſſe in many; it were well if that Law had ſome quickening power put into it, to make it more effectuall. But then that's not all their duty, they ought alſo to be private *Catechiſts*: you have *Abraham*'s example for it, *Geneſ.* 18. 19. *I know him* (ſaith God) *that he will command his children and his houſhold after him, that they ſhall keep the way of the Lord*: and it will become us, as to be followers of his faith, ſo of his practice too; you have a clear command for it, *Deut.* 6. 7. Gen. 18. 19. Deut. 6. 7.

My 3d. Addreſſe will be to the *Candidates* for the Receivers of the benefit of this Ordinance; that they endeavour after a right preparation for it.

1. By getting a *ſound knowledge* in the Principles of Religion.

2. By a *ſerious Repentance* of their former failings.

3. By bringing with them, *ſerious*, and *enlarged deſires* after grace. *Petite de Patre, petite de Domino, peculia, gratias, diſtributiones Chariſmatum Subjiciente, petite & accipietis*, ſaith [e] *Tertullian* upon a like occaſion, at the latter end of his Book *de Baptiſmo*: *Aske the Father, beg of the Son, for ſome ſpeciall gifts and graces, who is now ready to make a diſtribution of them. Aske, and you ſhall receive. Open your mouthes wide, and they ſhall be filled.* It will be

[e] *Tertull. de Baptiſmo.*

to

to you in ſome proportion according to your deſires; and then let me adviſe you to walk afterwards, æs thoſe that have engaged themſelves to God in the ſolemneſt manner; ſuch as have pretended to take a ſtock, and earneſt for their work, even the *ſupplies and earneſt of the ſpirit*. And thus I have pointed at ſome of the main duties in this buſineſſe, give me leave in the next place, to give you ſome *Motives*, the more to *Ingratiate* them, and I ſhall ſet an end to this Diſcourſe, and ſo releaſe your patience.

For your encouragement then, let me tell you, that the carrying on of this work will be very ſerviceable for the advancement, 1. Of the *Purity* and *Piety*, 2. Of the *Peace* and *Quiet*, 3. Of the *Joy* and *Comfort* of the Church, and all true Chriſtians,

1. It will advance the *Purity* and *Piety* of our Church in its members, and that both in the *reality*, and alſo in the *reputation* of it.

Firſt, In the *Reality* of it, and ſo

1. In the *Believers* of this Benediction, wo are the *Seminary* of the Church for the future. 1. The Ordinance it ſelf may be a means to convey ſtrengthening grace to them, that's the deſign of it. 2. Theſe *Novices* being brought firſt to know, and then to own Chriſtianity, in ſo ſolemn a manner, and with ſo ſolemn a promiſe, that by Gods help, they will faithfully endeavour to diſcharge that obligation in every point, and perſevere in it to their lives end; the grace for which, is begged by the *Biſhop* and the preſent *Congregation* in their behalf. This reſolution and promiſe, before ſo many Reverend Witneſſes, will in any reaſon have a mighty impreſſion on the Receiver, and a ſtrong influence on his actions for the future, as the Learned Dr. *Hammond* ſpeaks, in the view of the *Directory*, *Vid.* Dr. [f] *Jackſon*.

[f] See D. *Jackſon* ſpeaking of Self-denial: *Here* (ſaith he) *Novices in Religion common'y begin to balk, and no wonder, ſince few are called to any ſtrict perſonall account, of that which others have undertaken for them, at their firſt admiſſion into the bedroll of Chriſtians. But if the Contents of that triple Vow were diſtinctly and fully unfolded, as ſoon as we have any knowledge of good and evil, and all the ſeveral branches of Gods Covenant with as great care and ſolemnity, as often inculcated as* Moſes *commanded the Law ſhould be to the Iſraelites Children, and laſtly the Vow it ſelf Confirmed, and Ratified, by our perſonal proteſtation in the ſight of the Congregation, the fear as well of God, as ſhame before Men, in whoſe preſence we made this good profeſſion, would bind many of us to more Chriſtian behaviour, then the beſt of us, as the world goes, dare make ſhew of, as alſo reſtrain us from many deadly enormities, which now admoniſhed of, we will not account any ſins. Thus prepared to receive it, it would be over much infidelity, to diſtruſt the plentifull infuſion of inherent ſanctifying grace, at our ſolemnities of Confirmation, &c.* Dr. Jackſon *of Juſtifying Faith*, pag. 413, 414.

2. It

2. It will help to advance the *Piety* of Miniſters in their Calling, by engaging them to a greater ſedulity and faithfulneſſe in their work, and exemplarity in their converſations.

3. It will ſtirre up *Parents* and *Maſters* to a better diſcharge of their duty, in the inſtructing their *Children* and *Servants*, *When they ſee* (as Mr. *Calvin* ſpeaks) *that their negligence herein, will draw a publick diſgrace upon themſelves*, Inſtit. lib. 4. cap. 19. Sect. 13.

4. It might help alſo to ſtirre up *Piety* in the Ignorant and Prophane, by awakening their ſecurity, and ſhameing their barrenneſſe, whiles they ſee the proficiency of others, which are admitted, and themſelves ſhut out, from the participation of Gods Ordinances.

And then as this would help to advance the *Piety* of the Church in the *Reality*, ſo

2. In the *Reputation* of it, it would ſet a Crown upon the Churches head; it would be look't upon, as an *Aſſembly of the firſt-born, whoſe Names are enrolled in heaven*, as a *Corporation of Saints*, and Men would *flow in to the glory of it*. And then, as this would make much for the advancement of the Churches *Piety*, both in the *Reality*, and the *Reputation* of it, So

Secondly, It may ſerve much for the reſtoring and ſettling of the Churches *Peace* amongſt us; it is a way admirably fitted for it, as promiſing an εἰρηνοποιὸν, a *reconcileing Principle* as may be: For,

1. It would help much to ſettle our *Doctrines*, and ſo to remove, or keep out thoſe many *Hereſies* and *Schiſmes*, which have been the *Make-bates* of late yeares amongſt us; there would be *more conſent in the Faith, men would not ſo eaſily be carried away with new-fangled opinions, whil'ſt this method of Admiſſion to the Communion, would be a method of Chriſtian Doctrine too*, as g *Calvin* ſpeaks: there would be a common Standard for all. In particular, it would ſtop the mouthes of *Anabaptiſts*, which decry *Infant-Baptiſme*, as that which let in perſons to the ſociety of the Church, and the further priviledges of it, without

g *Calvin Inſtitut. lib. 4. cap. 16. Sect. 13.*

out any perſonall engagement unto Chriſt; which engagement, they would ſee as formally and ſolemnly entred into at Confirmation, as they can pretend by any fancied methods of their own.

2. It would help to *Sodder our affections*, which have been of late years ſo diſjoyned, by the unhappy Controverſies about *Church-memberſhip*. This Ordinance would comply with all *Intereſts*, would ſatisfie the any-wayes rationall pretenſions of all Parties, and ſo an end would be ſet to that otherwiſe irreconcileable difference, which hath ſo long diſtracted us, and in which men have groped for peace at Noon-day, the light of this Ordinance being ſufficient to have directed them, had they not turned their backs upon it. There would be no more need of the *Anabaptiſtick Club*, nor the *Presbyterian Conſiſtory*, nor the *Independents Covenant*, nor the *Eraſtians Council-houſe*, for the *Stating Church-members*, whil'ſt they ſhould find their work done by better hands, and thoſe Commiſſionated thereunto by God and the Church.

3. It would make much for the Order and Peace of our Communions; Men would not repine at their Fellow Gueſts, whil'ſt they could not look on any of the Company, but as perſons engaged to the ſame Chriſt with themſelves; or if they forfeited their Standing, might have them turn'd out of the Church, by the power of the *Keys* in Excommunication. And then

4. This Ordinance, it is that muſt make a kindly way for that, and it will doe it with much ſweetneſſe and full conviction, when men ſhall be *αὐτοκατάκριτοι*, condemned of their miſcarriages by their own profeſſions and engagements, and therefore will have all the reaſon in the world to ſubmit to the cenſures of the Church. The exerciſe of which Diſcipline, would be a great Fence to the Peace, as well as the Purity of it. Brethren, we may talk much of the Peace of the Church, but if ever we mean to ſettle it, it muſt be upon the Principles, and according to the Ancient Church of Chriſt. Were *Confirmation*, the ancient methods of *Penitents*, *Excommunication*,

nication, and *Communicatory Letters* to ſtop the ſhifting of Vagabond Chriſtians from one Church to another, brought in amongſt us, with due caution, ſeverity, ſolemnity, and accommodation, to the difference of the times, we might hope to ſee thoſe happy dayes again, which were once the glory of the former, and are now the admiration, ſcarce the belief of the preſent age. And then as this would be a powerfull means to advance the Churches *Piety* and *Peace*, So

Thirdly, It would be a great help unto it's *Joy* in all the Members of it.

1. It might miniſter much matter of *Joy* to the Reverend Fathers of it, whil'ſt they ſhould ſee by the preparations for this buſineſs, ſo great a part of their work diſcharged; whil'ſt they ſhould ſee the Lambs of the Flock brought in to them in the Armes of the Miniſters; and though themſelves were ready to ſink into the Grave, they might behold a Seed ſpringing up for Gods ſervice and praiſe, and the Church like to flouriſh.

2. It might cheer the hearts of inferiour Miniſters, whil'ſt they *ſaw the travell of their ſouls*, and might come before God and ſay, *Behold me and the children which thou haſt given me*: it might give them great comfort and freedome of ſpirit in their Communions, whil'ſt they ſhould ſee the Table of the Lord, *Like an heap of Wheat ſet about with Lillies*, Cant. 7. 2.

3. To the confirmed perſons it might miniſter great *Joy*, in conſideration of the happy eſtate whereinto they were entred. h *Tertullian* makes it a queſtion, whether ſuch perſons might not faſt, as our Saviour did, after the deſcent of the Holy Ghoſt upon him, to which he anſwers, *Quis enim prohibet niſi neceſsitas gaudii & gratulatio ſalutis*? they might, were it not that a neceſſity of rejoycing lies upon them, to welcome that Salvation which is now brought home to them.

h *Tertull. de Baptiſmo cap. ult.*

4. It might be a comfort to Parents, to ſee the ſucceſſe of their care, and to the Witneſſes, to ſee themſelves diſcharged of it.

5. It would be matter of great *Joy* to all true Christians amongst us, who cannot but *glorifie God for the professed subjection* of these *Neophites*, 2 *Cor.* 9. 13. When the *Biccurim*, or *First-fruits*, were carried up to be presented before the Lord, in the place which he had chosen to put his Name there; the people gathered together from severall places, that they might not go alone; a Pipe struck up to them till they came near to *Jerusalem*, and they went along their way singing, *verse* 1. of the 122. *Psalm*: when they came nigh to *Jerusalem*, the Governours and Captains went out to meet them, and being entred the Gates, they sang the 2. *ver.* of that Psalm; the *Artificers* of *Jerusalem* saluted them; they went through the City with a Pipe striking up before them, till they came near to the mount of the House of the Lord, when, taking every man his Basket upon his shoulder, they sang *Psalm* 150. and so continued singing till they came to the *Court-yard*, where they were received by the *Levites* singing the 30. *Psalm*, thus i *Maimonides* and the Babylonish *Talmud*, in the title *Biccurim*. It seems it was a time of exceeding great joy, unto which therefore the Prophet *Isaiah* is conceived to allude, *cap.* 30. 29. Now if the bringing up of the First-fruits of their grounds were so joyfull a solemnity, how much more should it be, when the fruit of our Bodies, the Firsts-fruits of the Church, are brought before the Lord? one would think it should put the whole Countrey into a Procession with, and holy Congratulation to them, with praises unto God for them. What a joy should it be to all that truly fear God, to see that Gospel-Propheſie, *Isa.* 44. 3, 4, 5. fulfilled before their eyes, where it is said, *I will pour water upon him that is thirsty, and floods upon the drie ground: I will pour my spirit upon thy seed, and my blessing upon thine off-spring: And they shall spring up* as *among the grasse: as willows by the water-courses. One shall say, I* am *the Lords: and another shall call himself by the name of Jacob: and another shall subscribe* with *his hand unto the Lord, and sirname himself by the name of Israel.*.

i *Vide Ainsw. in* Deut. 26. 2.

Isa. 44. 3, 4, 5.

Finally,

Finally, By this means *God will be highly glorified*, and then he alſo will rejoyce in us, and over us, to doe us good: if his Spirit be received amongſt us, and have a quiet dwelling with us, wee need not fear a *Deluge*: where the Spirit is, there is liberty, and ſafety, and joy, and peace, which paſſeth all underſtanding, which God of his infinite mercy grant unto us all, for the merits of his dear Son, *To whom with the Father and the Holy Spirit, be aſcribed and rendred, all Honour, Praiſe, and Glory, for ever, and ever,* Amen. Geneſ. 6. 3.

FINIS.